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J.N. Hostetter

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Evangelical VISITOR

February 13, 1967



EDITORIAL

The Inner Man

MAN is both an inward and outward being.

The outward man is earthy, subject to limitations. Physical strength is limited, judgment is finite, and years take their toll. "... though our outward man perish"; (II Corinthians 4:16) thus Paul indicates an experience that is without exception. Physical man finally surrenders to death.

The inner man not so. Though limited by the "earthen vessel," years should add spiritual stature, develop finer and greater Christian virtues and reflect to an increasing degree the image and person of the Lord Jesus Christ.

What are some of the limitations pressed upon the inward man by the outward man?

There is the limitation of endurance. Physical and mental weariness and exhaustion affect spiritual strength. The spiritual dynamic, "run through a troop and jump over a wall," can be greatly hindered by physical and mental fatigue. Good saints have had trying experiences amid physical extremities.

Likely this was Elijah's problem. From what was probably the spiritual pinnacle of his career, the victory on Mount Carmel, Elijah experienced one of his all-time lows. Upon Jezebel's threat on his life, he fled more than one hundred miles south, coming to Beersheba. Then for additional protection he went a day's journey into the wilderness and sat under a juniper tree.

Here he requested for himself that he might die. God recognized the state of the physical by sending an angel to minister bread and water. It was some forty days later that God took careful check with Elijah on spiritual matters. His orders included a return to the north, the wilderness of Damascus.

Another limitation pressed on the inward man is faulty judgment. It is not easy to separate opinions and mental conclusions from human emotions. Likes and dislikes are powerful factors in life. Too often the best is overruled by lesser values. The dominance of imperfect judgment, oftentimes quite sincere, militates against loftier and better values related to the inner man.

To say that acceptance and the doing of a second best is always sin, would be questionable. Church history indicates, at certain points faulty decisions were made and progress of the Lord's work was deterred. To rationalize that the sharp contention between Paul and Barnabas resulted in two missionary teams instead of one is logical, but certainly not scripturally ideal. Contention is not the way to build good missionary teams.

God's ability to overrule man's folly, brought on because of faulty judgment though meant well in heart, has rescued His work from many an otherwise cataclysmic situation.

While we have a physical being that is going down, the inner man should be growing upwards in preparation for glorification. Mortality will give way to immortality. Then the inner man, the spiritual being, will experience complete freedom from all that interferes with the good.

But, the Apostle Paul does speak to the here and now of the inner man in II Corinthians 3:10. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.*

Truth revealed to the inner man is most forceful in making a Christian Christ-like. The Amplified New Testament presents it this way.

"And all of us, as with unveiled face, continue to behold (in the Word of God) as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree to another; from the Lord the Spirit."

Saints thus become more saintly. The inner man becomes more lovable. When experiences with Christ are the norm, the grace and purposes of His life become increasingly evident. His beauty shines through.

Then too, God sanctifies the difficult to the purifying of the inner man. The Apostle Peter speaks of a tested and tried faith. The comparison is between the testing of gold and the trial of faith. In each instance, purifying is the purpose.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, honor, and glory at the appearing of Jesus Christ. (I Peter 1:7)

The testings come in myriads of ways.

The outward man becomes involved. Natural appetites, their misuse becomes a source of temptation. The lust of the flesh, the lust of the eyes, and the pride of life, are naturals for the outward man. Triumph amid temptation provides the luster of victory. One victory, followed by another, strengthens the inner man.

Times of testing are allowed to come. Bodily sickness, accident, great sorrow, privation, loneliness, and many other trials of gigantic proportion, are the lot of Christians. Bitterness, or increasing inner Christian gracefulness is the end result. The battle to ward off bitterness is no simple struggle. Faithful Christians experience sufficient grace.

Memory brings to view the tottering steps of the outward man, but remembers the warmth, strength and dimension of an inner man, ready for release into the presence of the Divine.

This makes the gray head a crown of glory.

J.N.H.

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IT IS ALMOST trite to point out that we are living in an era of change. In itself, this is nothing new. What is perhaps somewhat new is the rate of change. Our mode of life has changed more in the last hundred years than in the previous several millennia. Only a few generations or less ago many diseases which have now been conquered by modern medicine were running rampant, maiming and killing people by the thousands: tuberculosis, diabetes, poliomyelitis. The quiet way of life which obtained in our relatively closed rural communities a generation or two ago is also gone: a way of life which involved raising our own food, boiling applebutter, making soap, baking bread, making homemade dresses and children's clothing, lighting our homes with kerosene lamps, heating with wood and coal stoves, making our mattresses of straw, and driving with horse and carriage. In those days a fifty-mile trip was a burden to be borne.

Now that we are living in an era when many of our young people are studying in college, university, and seminary, our view of the universe is changing somewhat: its age, its immensity, its intricate design—even within the atom—and we are being forced to face questions which earlier generations did not worry about. Granted that we believe in a personal God, One who created all things visible and invisible, just what is the nature of His creation? And how long has man been on the earth? This deepening of learning is not confined to questions of science, but extends to our view of the Bible also. Now we are facing questions about the sources which the writers of Scripture may have used, the date, authorship, and unity of various books of the Bible, questions of transmission and textual criticism, and problems of translation. Even the raising of these questions can be a traumatic experience for our older ministers and members.

We now have changing patterns in the ministry, also. No longer is the man who is ordained always chosen right out of his home congregation. No longer is it assumed that the ordained brethren are the ones to bear the burden of the work of the church (i. e. that only they bear it). No longer is it taken for granted that this church work can be done on marginal time as the minister earns his own living.

Now it should not be taken for granted that all these changes are for the worse. Perhaps we ought rather to ask whether Christ is not leading in them! Is it not His will that men of science "subdue" the earth, bringing an end to high infant mortality, and terminating the reign of terror which various epidemics and pandemics used to bring? Is it not His will that our standard of life be elevated so as to end the agonies of the poverty, malnutrition, and inadequate housing of large portions of the human race? Is it not His will that we should learn more of the marvelous creation which He made: from the amazing world of the microscope to that of the telescope? Yes, is it not His will that we should dig into the deeper questions associated with His Word, that we may be able to discern what it is which the Bible does attempt, what its very intention is, and what it leaves open for human research? Is not Christ able to lead His church totally, including its scholars, if they are willing to work hard, pray fervently, and humbly seek to be honest learners?

The Variables

Somehow, by the grace of God, we must as a church learn to distinguish between the eternal verities of the Faith, and the cultural "accidents" of our rural and American way of life. It is neither more or less Christian to ride in an ox-cart rather than in a Chevrolet. It is neither more or less Christian to wear the conservative clothing of

"One of the hardest lessons for men to learn is how to be relevant. . . ."

The Constants and Variables in the Minister's Message

J. C. Wenger

the eighteenth century Quakers, rather than the heavy furs of the Eskimos or the lighter garments of Tanzania. It is neither more or less Christian to speak an Indo-European tongue such as German or English, rather than Spanish or Swahili. It is neither more or less Christian to eat the foods of North America, rather than the fish of the islands of the Pacific or the fruits of the tropical areas of the earth.

One of the hardest lessons for men to learn is how to be relevant. The industries which fail to remain relevant simply fold up. The churches which do not remain relevant either fossilize into the legalisms of a bygone age, or become quaint sociological sects, or die. It is much easier to try to freeze the culture of a bygone age than to seek in the power of the Spirit to speak and witness to one's age. As the world about us is in rapid transition we must seek to forget about dead issues and try to speak to the issues of our day. In a world of jet travel there is no point in discussing the best kind of horseshoes for gravel roads.

But this does not mean that the church of Christ should uncritically follow its culture in its sub-Christian aspects. Indeed, the old attitude of freezing our outward forms and regulations fails precisely because it is too easy. How easy it would be to maintain our historic stand against hoopskirts, but fail to grapple with the issues of our day: racism, nuclear warfare, the population explosion. Our ethical discrimination must be more sharp, not more dull. Nonconformity is an issue of burning importance! What is needed in a day of escalating social change is not a minor tinkering with our discipline, but the willingness to turn away from dead issues and to be dynamic witnesses for Christ in today's world. *The variables are therefore all the details of a given culture and a given era: here the rule is endless change, and the changes—by virtue of being changes—are neither to be adopted uncritically nor opposed uncritically.* Let us learn from our mistakes in opposing English, Sunday schools, higher education, and newer forms of clothing. But let us unitedly seek for the mind of Christ as we try to be Christian, and therefore discriminate between the genuinely unchristian attitudes and practices of today's world and the morally neutral changes which are taking place with ever-greater frequency.

The Constants

When we turn away from the variables—those elements which always change from one culture to another, and from one era to another—and begin to turn attention to the eternal verities we discover that we are right in the center of the concerns of the Scripture. What are these constants which were just as fresh and relevant in 1950 as in 50 A.D., and which will continue to meet human needs until the Return of our Lord?

1. Man will remain a sinner. He will, in the flesh, be self-centered, self-willed, unwilling to yield to the Lord-

ship of Christ. (This does not mean that man by good homes, good nurture, and good education may not be able to conquer, at least in part, such evils as the racial ghettos of our cities, drug addiction, etc.) But the "natural man," he who is not in Christ, will ever stand in need of the new birth and the grace of God in Christ. To the church has been committed the "Good News" that there is health and healing in Jesus, and that He can and will take unhappy and guilt-ridden and defeated persons and bring to them joy and peace.

2. The church also needs to emphasize on the authority of Christ and His Word that God is for us. God's great love for the human family, His own special creation, was so great that He sent His Son into the world to become our Sin-Bearer, to die in our stead, and to conquer the forces of sin and death. The empty tomb was the climax of the redemptive work of Christ. The Apostles' Creed (although too brief, and although lacking in emphasis on the meaning for life and character of being in Christ) is a good summary of the marvelous redemption which God effected in Christ. Mark never mentions the love of God by name in his gospel, but the whole story is a vigorous demonstration of His beneficent attitude toward us. The emphasis of Christ can help the church at this point: even the very hairs of our heads are known to God.

3. The Christian church also needs to correct its traditional theology which too much saw in Christ only our Substitute, stressing only that He took away our guilt by His vicarious death, but leaving even the saints only justified forensically. The symphony of voices of victory in the New Testament is largely muted. Every worship service is a recital of how we do nothing but break the holy law of God, of how unredeemed we are in life. This is out of tune with the New Testament. The Apostles see men in Christ as new creatures, as walking in holiness, as loving God and man, as being able through the Spirit of Christ to walk "in the resurrection." The bondage of sin is in Christ definitively broken. What the Law could not do, Christ is able to accomplish in us by His Spirit. God accepts us where we are, but does not leave us there. He lifts us up, transforms us, saves us from sin (not in it), and enables us to bring forth fruit unto God, in genuine healing and holiness. This message will be just as much needed from here until the end as it was in the past.

4. Paradoxically, the church also needs to proclaim the grace of God toward those who are in Christ. By virtue of being in the flesh, man experiences weakness and tends to fall short of God's glory. It is also a glorious aspect of the Gospel to proclaim the steady and unwavering favor of God toward those who are of faith. They are not dependent upon their performance for their acceptance with the Father. God fully and forever accepts those who turn to Him in Christ. He is able to save, and He is able to keep. And though men of faith may in human weakness fall short of even their own high intention in Christ, they are fully accepted with the Father. Grace in this sense is and remains UNMERITED FAVOR, and this is a bulwark of joy and peace to those who believe in the Gospel. (The church cannot turn from or weaken this glorious truth out of fear of a twisted doctrine of security in sin.)

5. Men will also ever stand in need of the security and satisfaction of being full members of a redeemed brotherhood, a fellowship of caring love and concern, of having brothers and sisters who stand by one another through thick and thin. To rivet this lesson of brotherhood love and caring Jesus gave the object lesson of the basin and the towel which have been too much passed over in much

of Christendom. The concern or burden of one member is the concern and burden of all. We are no longer individualists when by baptism we are initiated into the redeemed brotherhood of faith and holiness and *agape* love. Christian mutual aid is both material and spiritual. Materially it involves deep sharing in the economic need of the brother. Spiritually it means suffering with the brother who has fallen, giving him the reassuring word of forgiveness and acceptance. And to the one who is in error, perhaps even unaware of it, it means the word of correction or even of loving rebuke. All is done in LOVE and in meekness, which makes even the word of rebuke acceptable and wholesome.

6. One of the most precious and holy symbols of the Christian faith is the communion of the Lord's Supper, the Thank-Meal (Eucharist) of the ancient church. In the sacred hour of remembering the Lord's broken body and shed blood, the world and flesh sink into the shadows and Christ appears to the eye of faith with singular clarity. How many secret commitments of love and devotion are made to Him in the sacred communion service! Brother Arthur D. Ruth of the Franconia Conference once stated that the communion service is "the hub of the Christian faith." The church of tomorrow will want to emphasize this "Constant," not just at stated periods such as semiannually, but also on such other gatherings of unusual significance as the ordination of a minister, the return of a youth from I-W or PAX, or on Christmas Eve. With visible elements the church is reminded once again that God in Christ is for us, that we are His sons and daughters of the New Covenant, which was ratified eternally by the blood of the Lord. Our brotherhood needs to see that we are not Christian by virtue of Swiss culture, of the German language, or of rural background, but by virtue of being disciples of the lowly Nazarene, the glorious Son of God, who redeemed us by His blood out of every tribe and tongue and people and nation. If we once see this steadily, then the minor changes in religious practice will no longer be so disturbing.

7. As Christian believers we hold that the God who in the Old Covenant era spake in a fragmentary manner by the prophets has now spoken in fullness through His incarnate Son. We therefore treasure His inscripturated Word, the Holy Bible. These Scriptures are able to make us wise unto salvation through faith in Christ Jesus. For all Scripture is given by God and is therefore profitable for teaching Christian truth, for reproving sin, for the correction of doctrinal error, for instructing us in the way of righteousness. The Holy Scriptures equip the man of God for a life of effective service as a member of the Body of Christ. We must maintain a high view of the oracles of God, and we must even deepen our understanding of this Word of God. We must see in sharper focus the real message of this Word: the message of Christ and His salvation. The Bible is neither a universal history nor a comprehensive interpretation of the creation: but it is God's gracious Word of forgiveness and life and healing in Jesus Christ the Saviour and Lord. This gracious Word will always come to a thirsty world with freshness and attractiveness in the power of the Spirit.

8. The members of the church will increasingly need fundamental and clear teaching on the basic nature of repentance, of conversion, of the new birth; on the meaning of faith, of holiness and separation, of Christian love and nonresistance; on the meaning and significance of the Gospel, of Christian discipleship, and of the blessed work of the Holy Spirit; on the meaning and significance of the church, of separation of church and state, of the centrality of missions and evangelism. Man's need of a devotional

life needs stress, as does a life of prayer, of meditation, and of a quiet walk with God. The church needs to give clear teaching of the sanctity of the human body, the temple of the Holy Spirit, on the intention of God that sex experience is to be realized only in holy matrimony, that marriage is for life, that in Christ we have resources to make our homes successful. Christians need to see in each age the centrality of Kingdom Concerns in life, the need of strict ethics in business life, the importance of building the church in an age of secularism. In short, it is a major undertaking to try to proclaim THE WHOLE COUNSEL OF GOD. There is no time available for trivia.

Who is sufficient for this enormous task? Only he who gives himself to God afresh each day, asking for divine guidance, divine enablement, and divine keeping, praying for yieldedness and for an open ear for the promptings of the Spirit. He will spend much time in Bible study and meditation, knowing full well that God's Word is not a mystical phenomenon, but is inscripturated. Increasingly, the minister of the future will not be a heroic figure at the front of his flock slaying its spiritual enemies and overcoming all dangers: rather, the Christian pastor—preferably minister (servant)—will be the "Servant of God's Servants" (Paul M. Miller), seeking to equip all the saints for the work of ministering. And to a minister who is fully consecrated to the great task which lies before the church of tomorrow, and to a church which is deeply committed with him "to the work of ministering" there comes the blessed Word of assurance from the Head of the Church, the One who is nourishing and cherishing His body, "Lo, I am with you alway, even unto the end of the world."

Goshen, Indiana

Mass Media Brainwashing

*WAR IS PEACE

*FREEDOM IS SLAVERY

*IGNORANCE IS STRENGTH

HAVE you ever heard these horrible untruths over the radio or TV? Of course not. They are statements from George Orwell's famous fantasy, entitled 1984. Orwell conceives of a country so brainwashed by a planned assault upon truth through its mass communications that by 1984 all moral values will have been forgotten. 1984 is a sensational warning against the power of mass media to destroy rational and moral standards. Such a power seems unbelievable, but have you considered the power of our mass media?

Until the twentieth century the means of mass communications were three: books, newspapers, magazines. Their influence was limited by the choice of the individual. Added to these today are radio, television, and films. This net work of communications reaches almost every person in the United States and millions beyond.

Radio listening is so universal that the power of the radio has been likened to the power of the atomic bomb. Approximately 45 million attend the movies weekly. Ninety per cent of homes have at least one TV set. One out of every three and one-half persons owns a set; these are turned on some six hours a day—one-third of the average waking day. Inevitably, American thought is shaped by these media. Furthermore, communication of our ideas and way of life reaches around the world. Isn't it crucially

important that this communication be Christian if Christian civilization is to endure?

The effects of mass communications are under the scrutiny of many thoughtful people. Some effects are good. But others are so questionable that the proper use of mass media should be the concern of every Christian. We shudder at the picture of deliberately evil brainwashing in 1984, yet haven't we become accustomed to a more subtle manipulation of men's minds developed under the overwhelming pressures of materialism? Mass media have come largely under the control of economic power groups, whose chief goal is money making. Using psychological devices to stimulate the consumption of their goods, they create mass wants and thus determine mass taste.

A captive audience learns what to buy, what to approve, and what to think from the advertiser, the actor, and the broadcaster. They cultivate a taste for luxuries, a preference for the mediocre in art, and adoption of the vulgar and violent in conduct. They may do more in shaping the values of children than do parents.

By their incessant barrage they destroy discrimination and critical judgment. Americans become more and more alike, unable to differ with the crowd, powerless to recognize the good and true. The common denominator in taste keeps lowering, the vulgarity increases. Once we chose our means of information and entertainment; now we retain discriminating taste only by shutting eyes and ears to this barrage.

Worse still, brainwashing extends beyond taste to conduct. One single station may show several hundred acts of violence each day. A boy when he reaches sixteen may have seen 20,000 killings on TV and movies. The TV set is the accepted "babysitter" in many homes. Paul Goodman declares that "the average boy or girl can't help but believe what appears on TV is the only choosable standard of living By the time he comes to college he has been thoroughly brainwashed."

Granted that the lurid crimes that multiply daily cannot be traced directly to the influence of movies or TV. Other factors cooperate. However, sociologists agree that our mass media are undeniably the stimulus to violence among the enormous number of youths slanted toward delinquency by our decadent culture.

The media serve to narcotize their consciences, undermine authority, romanticize a life of crime, and recommend violence and sexual license as an escape from their frustrations. Delinquent behavior around the world is standardized by mass media.

What should be the Christian's attitude toward this moral issue?

First, whether adult or teenager, he should refuse to let his taste or conscience be blunted. He should fight the slow rot of materialism. He must not let "the world around" him squeeze him "into its own mold."

Secondly, he should apply New Testament standards to what he sees and hears, choosing only what is true, honest, just, pure, lovely, and virtuous.

Thirdly, if he is a parent, he should not only control the mass communication which enters his home, but he must help his children to develop independent judgment and Christian convictions. Authorities agree that evil effects from mass media are greatly counteracted by constructive home influences,

—Mary Alice Tenney
The Wesleyan Methodist

Prayer Cell Evangelism in Tokyo

HOW TO PENETRATE tight-knit Japanese society with the Gospel—that is the problem for the foreign missionary working in this land. Even for those who have church buildings, the gap between the church and the home presents almost an impasse; we often hear the question: “How can I get more local people into my church? They just don’t come.”

As for us, pioneers in the field, without church building, usually without a pastor, yet we are to engage in active, aggressive evangelism. And we know that buying land and building a church in the Tokyo area is becoming more and more difficult; a small struggling group like ours can’t even think of owning their own building for worship. Then how can we still *do dendo*—still carry on?

In these three years in Tokyo, we have found that as we opened our home and hearts to those about us, they did the same for us and for other friends and neighbours. Thus began our prayer-cell evangelism.

How does one get started?

After moving into the Koganei-Fuchu area three years ago, we began by making friends all around us. Then we did a door-to-door religious survey of approximately 350 homes in our community, giving Christian literature, and finding that 79 per cent of the homes have no religion—they say they believe nothing as to religion; 16 per cent are Buddhist; 1 per cent, Shinto; 3 per cent, new religion; and 1 per cent, Christian.

Finding these few Christian homes was a real joy to us, and we began making good friends immediately. We visited in their homes and they freely came to ours.

After a few months of meeting on the family fellowship level, we felt the time had come for larger gatherings; and so the first *kateishukai* or cell met in our home with twelve local Christians in attendance. The meeting was open for any Christian who wanted to become better acquainted with his “neighbor Christian”—in the Big City they don’t know one another—and for mutual sharing of joys and concerns as a believer in Christ.



From this small beginning in the missionary’s home, the vision and passion has spread to other local Japanese Christian homes; and, within the past year, many non-Christian homes have opened up for fellowship cell meetings. At the present time this cell ministry is operating in 13 different homes (6 believers’ homes and 7 non-believers’) in five different districts of the city, with plans to begin another cell in the new year.

All of these are led by laymen with the missionary assisting whenever and wherever needed. Some meet weekly; others, semi-monthly or monthly; and still others, whenever it is convenient. Average attendance is 10-12 adults. The head of the household is responsible for inviting his own friends and neighborhood to the meetings. We keep the meetings informal, with much time allowed for free discussion and open sharing. No one voice dominates the fellowship. Tea is usually served by the host during the informal sharing time.

Advantages of Cell-Group Evangelism

1. *Naturalness*—Responding to a neighbour’s personal invitation to come to his house is much easier and more inviting than entering a strange church.

2. *Convenience*—It is simply impractical to try to get my unsaved neighbour to go with me by train, bus, or taxi to “my church” somewhere in downtown Tokyo, when it takes one to two hours to get there. He just will not go. But he might walk across the street to a neighbour’s house.

3. *Contacts with more people*—The usual church is one big light in a community. We are encouraging many



small lights sprinkled all over the community. After only three years here, we contact 240 homes monthly.

4. *Culture adaptation*—Western style preaching methods have a place in Christian work in Japan, but Japan will not be evangelized by this method alone. The family and group *sodan* or discussion group is still the Japanese way of transacting business.

5. *Economy*—Using homes costs us nothing. In our particular situation, since our cell groups desired their own Sunday School and Sunday morning worship service, we rented a local schoolroom, which can accommodate 100 children and 60 adults, for 500 yen (\$1.39) per Sunday.

6. *It can lead to a full-fledged church program.* We now have a growing Sunday morning worship service, youth meetings, Bible classes, ladies’ meetings, a home

visitation program, etc., as a natural outgrowth of cell evangelism.

7. *It gets your laymen involved and active for the Lord.*

8. It is a definitely Biblical approach, used by the early church (1 Cor. 16:19; Col. 4:15). Why not use it today?

Getting Started

1. Be convinced in your own heart that the program is worthwhile, a good strategy, and that God is truly leading you in this direction. Doubt breeds failure. Confidence promotes success.

2. Seek God's will as to the timing of this adventure. This is important. We waited four months until we were perfectly sure.



3. Begin the meetings in your own home. But don't keep them there as so many missionaries seem to do, until they get tired of the constant *ojama* (disturbance). As you share your burden and vision with the Japanese, they, too, will gradually begin to open their homes and finally the momentum will spread to non-Christian homes as well.

4. At the beginning, don't meet too often. Most of the Japanese think only of the institutional church set-up and this cell type of evangelism will not catch fire over night. It takes much prayer and time.

5. Keep meetings informal—no long sermons but lots of lively singing, short Bible studies, prayer time, and lots of free discussion with tea.

6. Make little or no mention of your particular denominational affiliation.

To Keep Going

1. Gradually shift emphasis from Christian fellowship to evangelism.

2. Appoint a lay leader to be responsible for a particular cell—usually the head of the house where the cell meets. The leader leads the meeting, gives the Bible lesson, and invites his neighbors.

3. After several cells have developed, the appointed leaders in the various areas should then form some kind of a loose organization for directing evangelism in their particular community. These persons should then meet periodically for planning, evaluation, prayer, etc.



4. Multiply through division! Whenever your crowd gets too large for your room, don't talk building fund but rather say, "Let's again divide into another home, begin another small light down the street . . ."

5. If there is no local church program on Sundays in your community, then encourage these cells to rent a hall, school, etc., for weekly or monthly rally type of meetings. The "big meeting" feeling is strong in Japan and has a place in cell evangelism. This development should come about through natural growth—not pushed or promoted by the foreign missionary.

6. Keep the cells simple and informal. Don't stifle their growth with mission machinery and tight organization. Let the cells go and grow.

Written for *The Japan Harvest*—missionary magazine in Japan—by John Graybill.

Results of Prayer Cell Evangelism:

1. A Sunday School gathering—Lucille Graybill in back row.

2. Youth Program. Here, on a small hand printing press, the young people were making 500 handbills for use during the recent evangelistic meetings.

3. Lucille's cooking class preparing salads.

4. Still to be reached! At New Year's time the masses going to the shrines to pray for good luck and happiness.

5. Our first Sunday School pupil—with her father. We plan to begin a cell meeting in their home this January.

6. Baby care classes for mothers.



When it comes to making good grades, it's HOW you study that counts!

Youth - Sunday

Carol Ferntheil

- 1. Try to memorize the exact words of a textbook?
- 2. Have to wait until you get in the right mood to study?
- 3. Turn the radio on while you study?
- 4. Discover yourself daydreaming during study periods?
- 5. Intend to remember a subject only until the exam is over?
- 6. Skip over a word you don't know?
- 7. Ask your teacher to explain difficult points?
- 8. Have a regular time for studying?
- 9. Study alone rather than with others?
- 10. Skim over a reading assignment first, then read it in detail?

If you answered *No* to questions 1-6 and *Yes* to questions 7-10, you have formed some good study habits. If your answers don't agree with these, you may be wasting time studying. Keep reading to see what "A" students have to say about studying.

Study less and make better grades? It sounds like an impossible combination. But it isn't impossible. When it comes to making good grades, it's how you study that counts, not how many hours you study.

Probably you've heard of the boy who made up various devices for everything he needed to remember. For instance, in order to remember when Columbus discovered America, he used this verse: In fourteen hundred and ninety-two, Columbus sailed the ocean blue. But when he tried to remember this fact for a test, here's what happened: In fourteen hundred and ninety-three, Columbus sailed the deep blue sea. A lot of time spent on jingles or letter combinations may be wasted, but knowing and following sensible study rules will cut down your study time and help you to make better grades.

Students who regularly make "A's" have answered questions about their study methods. You can make "A's" too!

When do you study?

"I plan a weekly schedule," explains David E., "with a regular time each day. On test weeks I allow more time for the subjects in which I have tests. I never try to study right after a big meal, when I'm likely to feel sleepy. If I have to take time off from my schedule one day, I make it up another day. I take time out for another activity after each hour of studying."

Where do you study?

"In the school library if possible," says Anne B. "It's quiet, and plenty of reference books are available. I think it's best to study alone."

"At home in my room," is Kenneth D.'s answer. "But I never lie on the bed or sit in an easy chair. I sit on a straight chair at my desk, where the light is bright enough and covers the whole top of the desk. I close the door so that I don't hear the family talking or the radio programs."

What do you think about when you study?

"I think about what I'm studying," Janis M. answers promptly. "I have a weekly schedule with certain times for play. Studying is work, and it has to be finished on time or I can't play. No daydreaming or looking at pages without thinking about what they say. I sit up straight, hold onto the book, and concentrate."

"I run a contest all the time," explains Ted. "Since I translated five pages of Spanish in an hour last night, tonight I try to do six pages in an hour. It may take a while to succeed, since I'm working to beat my own record. I learned a geometry proposition with eight steps in forty-five minutes last night. Tonight I try to do another one that long in thirty-five minutes. The Spanish and geometry have to be right, or I don't win my contest, even if I have cut down the time."

How do you read an assignment?

"I read rapidly through the whole assignment," answers Max B. "Then I start over and read carefully. In the long run, this saves time. By the time I start over, I have a bird's-eye view of the whole thing and know what to expect. I never skip tables, graphs, or pictures. They're a big help. After I finish the reading, I try to make an outline of the material in my own words."

Gertrude H. is another "A" student who makes full use of all the pictures and graphs the textbook offers. Whenever she finds a reference to a chart, she stops to look at it at once. Besides, she insists on understanding every word in the text.

"They call me Gruesome Gertie," she says, "but I *will* look up words in the dictionary. You can't understand what you read if you don't know what words mean. I make notes on my reading, too, so that I can review for tests without reading the whole assignment over."

What helps you to remember?

"I intend to remember what I study," comments Bea. "I don't learn just for exams. I learn because I think I may want to know this later on. And I review lessons often, because that helps me to remember."

"I stop often and go over what I've learned," explains Fred. "I close the book and tell myself just what I've been studying. It seems that this would take extra time, but it really saves time. I finish learning things faster than most of the fellows because I remember them as I go along."

How do you pass exams?

That's a question for which we'd all like to have a sure-fire answer. Even the "A" students laughed when asked about it. But they came up with these suggestions: Prepare carefully. Know just what the exam is to cover. Know what your teacher expects. Ask him, and ask someone who has had him a previous year. Read each question carefully before beginning to write an answer. Most important: Don't get upset. Be calm and collected, and you may collect an "A."

In fact, maybe you'll see lots of "A's" from now on. Right study—right answers!

Youth's Christian Companion

Learning Their Language

Jean Neilson

OF A WEEKDAY little Jon and Jenny Newneighbor come to your house to play. On Sundays they stand wistfully on the sidewalk while you all drive away to church. "Why can't they come, too?" you ask one another.

Why not indeed? Since these children have been catapulted into your life, it seems logical that you and your family have been appointed missionaries to the Newneighbors. You have good news for Jon and Jenny. You offer them the potential of joyful growth. And by sharing this blessing you create new dimensions in yourself. When you project God's beauty and grace you add to your own stature. As Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings and publisheth peace." (Isaiah 52:7)

So you have a message for Jon and Jenny. And they have (even though they many not be aware of it) a built in longing for a relationship with God. Now to get you together. This may not be as easy as it sounds.

If Jon and Jenny are standing on the sidewalk on Sunday there is a reason. Why aren't their parents taking them to church? How about these parents and God? Is it indifference? Hostility? Inertia? Or could these parents be among that gray, anonymous mass who have never heard the Good News in a way that challenged their own lives? If you are to be missionaries to Jon and Jenny, it follows you will be missionaries to their family, too. And perhaps with eternal results. For if Mr. and Mrs. Newneighbor first go to church to see Jon and Jenny in a program . . . well, it would be far from the first time that a little child has led his parents.

But you have to get Jon and Jenny to Sunday School before they can be in that program, and here you need to study the family, find out the reason for their non-participation in church going, and then dig in with patience and persistence to fight a long term battle against the idols of this world. The Newneighbors' car which has to be polished each Sunday may be as much of an idol as any pagan lump of stone.

If you were a foreign missionary one of the first things you would do is learn the language of the nationals. If you insisted on speaking English to them you wouldn't make meaningful contacts. Perhaps you need some language study in your dealings with Jon and Jenny. Christians are an "in" group with words and phrases that are meaningful to one another, but very bewildering to those who are outside the group. They even seem ridiculous at times.

You want to know how the Newneighbors stand spiritually, but if you rush out, clutch the children by the arms and ask, "Are you saved?" you're apt to be answered with a blank look and a nervous giggle. Jon and Jenny are warm and fed. They have a house to keep out the rain, a bed to sleep in and toys to play with. Of course they are saved. People who need saving, as far as they are concerned, are the ones they see on TV who have been in wrecks and disasters.

So when you asked the children if they were saved, you didn't communicate. And you want to, very much. What next? Maybe Jon and Jenny could help you to speak their language. The other day at school they learned a little fun song that really sums up this whole touchy business of communication; both between man and God and between man and man. Of course the children don't know that the song does all that. They just like it because it's bright and catchy.

"Peek-a-boo, Peek-a-boo, You find me and I'll find you."

To find me . . . and let me find you . . . To enter a responsive relationship with Jon and Jenny, you, the adults, must "find" them—must stand on the step beside them, see the world through their eyes and speak with their voices.

This is not a demeaning thing to do. At least God didn't consider it so. To paraphrase the familiar scripture, "For God so loved the lost world that He wanted to find it. So He sent His only begotten Son that whosoever was willing to be found could be found of Him, and could find eternal fellowship with God . . ."

That haunting sense of loss . . . that wonder if somewhere, somehow there are answers that will satisfy the inner restlessness . . . children may not understand being saved, but they know from their own inner bewilderment, the sense of being lost and of wanting to be found. They will respond to the news that Jesus wants to find them so that they can find Him too.

The familiar stories of Jesus' life show how He "found" men. He always spoke the common tongue—words that were perfectly adapted and significant to the inner life of each individual. He was the kind but firm domestic counselor to the woman at the well, the interpreter of the law to the rich young ruler, the master of winds and waves to the fisherman, the healing physician to the sick. And each responded to Him wholeheartedly and honestly. Even the rich young ruler who rejected Him, did so with the bitter understanding of the choice he was making.

So Jesus wants to meet Jon and Jenny where they stand on your sidewalk, or where they sit beside your fireplace. What He once did, what His disciples did, is now your job. The warmth of your fire will be His warmth if you invite the Newneighbors to share it. The softness of your voice will be His voice when you take advantage of His time to read and share His words with your new friends. Your church will be His temple if you have paved the way for the Newneighbors and see that they are met with friendliness.

Perhaps the Newneighbors won't respond—at least at this time. Remember that the seeds you plant are His seeds, and that He knows the time for harvest. Smile and tackle Jon and Jenny again, remembering that every day you preach the gospel according to you.

The writer is a member of the Upland congregation, Upland California. She is a mother of two children and also teaches in a Christian elementary day school.

Nicaragua Notes

Friends of the Wolgemuths will rejoice to hear that their daughter Judy and husband—the Bob Hamiltons—spent ten happy days of the Christmas holidays in Nicaragua—with our most isolated missionary couple.

“What a happy time . . . after two years of separation,” write the Wolgemuths. “To Judy it was a reminder of her four years in Cuba (Wish I could have heard her easy-flowing Spanish! mck) . . . How happy we were to have them and to have them share in our services over Christmas and New Year! Judy played the accordion; they sang special numbers and helped to hand out the treats and small gifts made possible by some of you—to some 200 people in Esquipulas and another hundred in the village of Schick.

“On Christmas Sunday the story was given by tape recording and flannelgraph scenes. There were many new people in attendance both in Esquipulas and Schick. Twelve girls from our Sunday School in Esquipulas formed a nice group to render several Christmas songs. For most of them it was their first time to appear on a program. We surely praise God for the way He met with us!” ▶

“Mahila Samity” — at Barjora Mission

“Why is the church bell ringing at four o’clock on Saturday afternoon?”

“Oh, it’s time for *Mahila Samity*.”

If you have no idea as to what *Mahila Samity* is, just sit here on the mission house verandah and watch for a while.

By two’s and three’s they come, laughing and chattering—women and older girls from Barjora village and hostel. After getting settled on mats and chairs in front of the mission house, they begin singing a lively Christian song.

“Mahila Samity?” This is our women’s group, meeting each Saturday.

At present the women and girls are busy making clothing for Christmas bundles for refugees and other needy people. Some of the women who gave money to help with this project are so poor that they would be considered worthy of receiving bundles themselves! But they were glad to make this sacrificial gift.

On alternate Saturdays, the time is spent in Bible study—the women taking turns leading the meeting. The other meetings, after devotions, are spent in sewing, chatting, looking at Christian literature.

Besides being a time of Bible study and charity work, these meetings are a valuable time of social contact when the Indian women and I exchange ideas.

“Do you really have a schedule for feeding Sheila?” asked one, referring to our baby girl. Opportunity for informal teaching on child care!

As the men always do the weekly buying in the bazaar, the women rarely get away from their routine of work in their homes. *Mahila Samity* is therefore a welcome diversion for them. Another result of these meetings, we hope, will be a bettering of relations between our Christian women. *Pray for Mahila Samity!*

Doris Cober (INDIA)

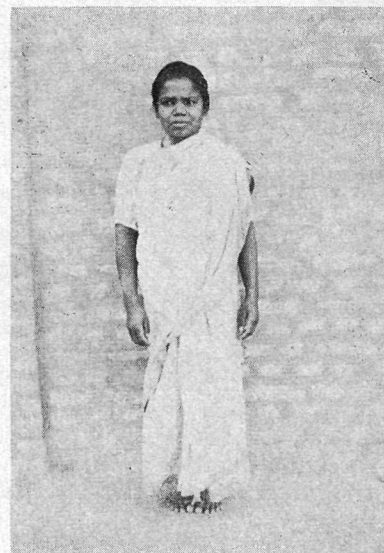
Meet This Overseas Christian

Elizabeth Besera (India)

“Give up the Christian way or I’ll kill you!”

These were the menacing words spoken to Elizabeth and her husband, new Santal believers. Then her husband’s brother raised his hand in a threatening gesture, for he meant every word he said. However, on raising his hand to carry out his threat, an unseen but very real power forced his hand backwards, thus protecting the couple from his lethal weapon.

“Truly, your God is powerful!”, the brother was forced to admit.



Elizabeth has since developed into a mature Christian. Although older than most of the girls her keen desire to read the Word caused her to seek admittance to the Banmankhi Homemakers’ Course, where she became a spiritual leader to the younger girls. On returning to her own village and finding that her own worship center did not need another Sunday School teacher, she sought out another center where she could serve the Lord by teaching the Word to both adults and children.

Pray with us that she may continue to be a faithful witness to the power of God.

Harvey and Erma Sider

Veteran VSer Now at Sikalongo Mission

Retired missionaries Roy and Esther Mann, now doing a VS term in Africa, have been moved from Macha Mission to Sikalongo Mission. Esther wrote in October, “Here at Sikalongo I am not only the Superintendent’s wife—and matron of the station—but I am also in charge of the medical work, since there is a shortage of nurses.” This is the way of life for Esther—doing two jobs! !

“We have 50 beds; many times there are more than 50 inpatients, however. When the beds are full there is always plenty of space on the floor or ground. Just now we are not so busy as some weeks ago, but we are averaging over 50 per day. I have quite good help: one African trained nurse, three dressers that have been trained on the job, and three general work girls who do the laundry and the general cleaning and sweeping.

Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022, Pho. 717-367-7045

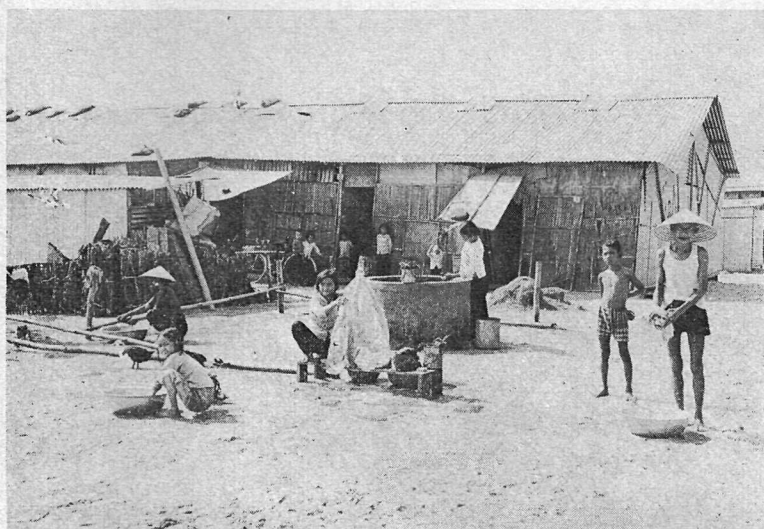
Brethren in Christ Missions, R-1, Stevensville, Ont., Canada, Pho. 416-382-2641

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

CHRISTIAN SERVICE MINISTRIES

The recent release by MCC of Norman Wingert's filmstrip, "They Are People" is most timely. For a generation we have been hearing about refugees in the countless trouble spots of the world. As affluent Americans we have responded to the "refugee problem" with typical American generosity. But do we today, in 1967, continue to carry concern for the suffering of our displaced and disheartened brethren who make up these nagging statistics?

Norman Wingert has come to us again to stir up our Christian consciences. He reminds us that these statistics that refuse to disappear after we have sent clothing, canned beef, and sent Christmas bundles—those stubborn statistics—are PEOPLE.



Scenes from the refugee camp on the sand bar at Da Nang. Food supplies from Vietnam Christian Service and other relief goods are distributed through the local CMA missionary and local pastor.

Here are a few of the people introduced to us from Brother Wingert's odyssey across a suffering world during the past several decades:

... Those "boat people" in Hong Kong, on the other side of a fence, watching a distribution of food and clothing that was not enough to "go around."

... The husband and wife who had two of their children frozen to death in their arms during a long flight from what had once been their homeland.

... A man who had just been reunited with his family after four years of imprisonment. During the flight of his wife and children they witnessed fingers being chopped off for the rings that were on them.

From the inter-tribal bloodshed of Central Africa comes a story as given to Brother Wingert through his interpreter. Two widowed Watusi women had fled their homeland to the MCC Center in Burundi. One of the women told of following their husbands and five others being led out for execution. She heard her husband, a Christian, ask for five minutes. When this was granted she heard him say, "Men, we are going to die. If we have hatred in our hearts, we must ask God to forgive us. And you who are not Christians, now is the time for you to believe on the Lord Jesus Christ as your Saviour." When the five minutes were up, the woman turned her head—she could watch no longer.

The shots were fired, and then these mothers gathered up their children and fled across the border—to become refugees! For how long, God only knows.

Our Weeping Witness to people whose hope is nearly gone includes in his presentation a fleeting glance of people from such diverse places as:

Europe

—the one out of seven Hungarian men who made good an escape from a slave labor camp.

Korea

—the starving children on the streets of Seoul who begged and stole to stay alive.

Viet Nam

—the lady doctor who was kidnapped by the Viet Cong, more than four years ago!

India

—a few of the one million people who sleep on the streets of Calcutta each night. Each morning the dead wagons make the rounds of the city.

Holy Land

—those carrying heavy burdens on their backs outside the Damascus Gate in Jerusalem, a few stones throw from Golgotha.

Norman Wingert insists that they are all PEOPLE—individuals in God's sight just as precious as our dearest loved ones. He reminds us that for a generation our occasional exposure to such pathos we should not now become insensitive or unresponsive. Indwelt by the Spirit of Christ we too will be moved with compassion as He was.

The Missions Board has budgeted funds to continue our ministry to suffering peoples. Each time a Brethren in Christ member eats a meal, a bit over one-tenth of a cent is budgeted for relief. After three full days of eating each member should earmark one cent for relief. And when we say grace, we should not only say thanks for our blessings, but should ask the Lord to make us more Christ-like toward those two-thirds of the people who are the "have nots." They are all PEOPLE.



Saigon—slum in a Catholic cemetery. Graves, barbed wire in living area.

The filmstrip "They Are People" with narration taped by Norman Wingert, is available through the Christian Service Ministries Office, Box 149, Elizabethtown, Pa. 17022.

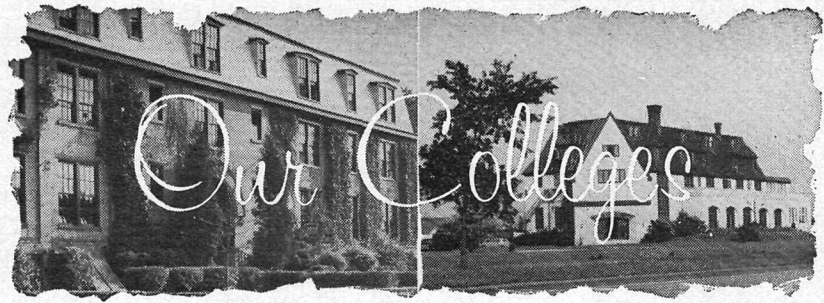


The Brethren in Christ of the nineteenth century did not accept carelessly major innovations in church life. Protracted meetings, or revival meetings as they came to be called, were often introduced into district and congregational life in the face of considerable opposition. The following article reports the first protracted meeting at the Cross Roads Church. This meeting was held in 1894.

—Feature Editor

THE brethren of Donegal district, Lancaster county, Penna., have considered the propriety of holding protracted meetings at Cross Road meeting-house for a long time; but owing to opposing elements it was hindered until Sunday evening, February 11, when such a meeting was commenced and was continued for three weeks, during which time there was meeting every evening and visiting during the day, and one prayer-meeting at the house of the aged Bro. Henry Engle. It may well be called a revival. The brethren and sisters were much revived, and upwards of forty souls started for Zion, including young and old, fully one half being heads of families, both father and mother enlisting together, and many of them young married couples; also a number of half grown children. It truly reminded one of the olden times when Jesus of Nazareth was passing by. Brethren from other counties assisted in the work of holding forth the word of life. Among these were Bros. Samuel Brehm and John Kuhns from Dauphin county, and B. B. Musser and Martin Oberholser from Franklin county. There was much interest manifested in the community, though the roads were bad and the weather often unpleasant, yet the church was nearly always filled with hungry and thirsty hearers. May God have all the honor and the praise, and may the lambs be fed with the bread of heaven till they need no more.

David Engle, Sr.



MESSIAH COLLEGE

Scholarship Application Deadline

April 1 is the application deadline for students planning to attend Messiah College for the 1967-68 college year. A sizeable amount of money will be available for students who have financial need. These funds are in addition to the Parish Grant which will be given to all Brethren in Christ students, starting September 1.

A descriptive folder is available for those interested. Inquiries or requests for consideration should be made to the Admissions Office, Messiah College, Grantham, Pa. 17027.

College Days

If you are a high school junior and you have not sent in your reservation for College Days, March 3 or 10, you should do so immediately. Because of limited accommodations, attendance is being restricted to juniors only. There is one exception—high school seniors from out-of-state are welcomed if they have no other good chance to visit campus.

What are College Days? This is a time you can get a firsthand acquaintance with the Messiah College campus. You will get to visit Chapel, talk with faculty and hear administrators talk about college life. If you can arrange to come, drop a note to the Admissions Office today!

Netherlands Chamber Choir

The world famous Netherlands Chamber Choir is scheduled to give a concert at Messiah Collegé on Monday evening, February 27. This a cappella choir of eighteen voices is the most outstanding attraction of the 1966-67 Music-Lecture Series.

Started in 1937, each singer is an outstanding soloist in his own right. The conductor, Felix de Nobel, is an authority on choral works and is one of Holland's most popular radio music commentators. Their program will include choral works from 1500's to the present time.

Admission to the event is by ticket. Tickets are \$2.50 each for the performance which will be held in the Alumni Auditorium starting at 8:00 p.m. Tickets can be secured at the door or in advance from the College.

1967 Commencement Speaker Announced

President D. Ray Hostetter has announced that Elmer W. Engstrom, Chairman of the Executive Committee of the Board and Chief Executive Office of the Radio Corporation of America, will be the 57th annual Commencement speaker for Messiah College. The exercises will be held June 5.

Engstrom, an outstandingly successful business leader, is also a dedicated Christian. He is slated to be in a leadership role for the Billy Graham Campaign in New York City scheduled within several years. He holds numerous honorary degrees and awards, as well as serving on the boards of several educational

institutions including Westmont College, a Christian college. He is also a member of the board of the religious magazine *Christianity Today*.

Student Groups Tour

As a service to the church, Messiah College student groups tour on a religious basis. During the break between semesters in January, Gospel Team went to visit the Virginia churches.

Messiah's Men went to Toronto during the semester break and are planning to tour extensively during the Spring Recess, the last of March. At that time they will again return to Ontario.

During the summer of 1967, Messiah's Men will be traveling for the college. Churches interested in having a service should contact the College Relations Office immediately.

During the Spring Recess, the Platform Arts Society plans to tour the Michigan churches, presenting the play "Christ in the Concrete City." They are also available for weekend appointments near the campus.

Choral Society is planning a shortened tour to Indiana and Ohio the last of March. This is in addition to weekend appointments in Pennsylvania. Congregations interested in their services for next year can place their requests now.

If you are interested in having a student group or a faculty speaker at your church, you may make your request to the College Relations Office, Messiah College, Grantham, Pa. 17027.

NIAGARA CHRISTIAN COLLEGE

Centennial year finds N.C.C. more than a third of the age of our country—35 years this spring. A few years ago it was something of a national fad to predict that Canada would not see its centenary intact; there were also smaller voices which forecast that the pressures on N.C.C. would cause her to have folded ere now. None was the still small voice of conscience, but the small voice that would still the conscience of responsibility to the College.

We are thankful that the financial burden that threatened us a short time ago has eased somewhat, but another problem, old yet perennially new, is upon us. We need desperately experienced and competent teachers of Mathematics and Science for the next school year. There must be many of you who read these lines who could respond to the need if you would. Do you need a Damascus road experience to get a vision of the need? The N.C.C. board might possibly pay a round trip ticket to Syria for the right person.

Would to God that we had some more Calvinists among us—Dutch Calvinists, that is—who had enough concern for Christian education to give themselves to it. N.C.C. plays basketball with a Dutch Reformed school in our league and our contact with them has put us to shame in Christian school conviction and Christian school support.

N.C.C. is now the oldest secondary school of conservative evangelical persuasion in Ontario. It might seem that we could lay some claim to stability, but alas! stability doesn't come with age in modern education. It comes only with the faith and dedication of its supporters, be the institution young or old.

Student enrollment looks promising for next year; if staff enrollment would look the same, we would be in good position.

CHURCH NEWS

ALLEGHENY CONFERENCE

Erma Lehman, recently returned from a term of missionary service in Africa, spoke and showed pictures to her sponsoring congregation, Antrim, Pennsylvania, Wednesday evening, January 4. A fellowship meal before the service renewed friendships. On January 22 Levi Wingert gave an illustrated talk about his experiences in Haiti under MDS where he helped rebuild houses following a hurricane.

Three persons were received into church membership by Antrim congregation, Sunday morning, January 8.

Luke L. Keefer was guest speaker in a Christian Youth Fellowship service held by the Hanover congregation, Penna., Saturday evening, January 21.

Charles Lehman, superintendent of Greensprings Sunday School, Penna., was guest speaker in a Sunday School Workers meeting of the Montgomery congregation.

Rev. and Mrs. Ira Stern gave their farewell message to the New Guilford congregation, January 11. A love offering was received, and following the service, a fellowship tea was held in the basement.

On Sunday morning January 15, the New Guilford congregation held an impressive service when ten persons were received into church membership and seven received the rite of baptism.

ATLANTIC CONFERENCE

Pastor Orvin White, Jr., of the Valley View congregation, Roanoke, Virginia, reports, "Since the dedication of the church on March 6, 1966, we have certainly seen the promises of God fulfilled." Two miraculous conversions have occurred: a man in his late fifties, saved from a life of drink; and a young man who was confused in religious teachings for a number of years. Thirty-six teenagers and young married couples sought God in a week-long youth revival, conducted by evangelist Joe Shultz, Youth for Christ director of Canton, Ohio. Following this, thirteen were baptized, and twenty-one united in church membership.

Approximately one hundred persons attended a Watch Night Service. Several singing groups participated. A unique feature of the evening was the broadcasting of this service on two radio stations, one in Roanoke and one in Richmond, Virginia. In a telephone service inviting those to call who heard the broadcast, over a hundred calls were received from almost all states east of the Mississippi, plus one from Iowa and one from Canada. This was a thrilling experience for a new extension church.

Five missionaries participated in a farewell service, held at Messiah Home Chapel, Harrisburg, Penna., on Sunday afternoon, January 15. The following day they left New York by plane for their respective fields: Rev. and Mrs. Ira Stern and Miss Dorothy Gish to Africa; Miss Esther Book and Miss Leora

Yoder to India. In the annual congregational council of the Messiah Home Chapel on January 18 Pastor Leroy Yoder was called by the congregation to serve another period of three years.

A group from Conoy congregation, Penna., ministered in song at the State Hospital in Harrisburg, Wednesday evening, January 25.

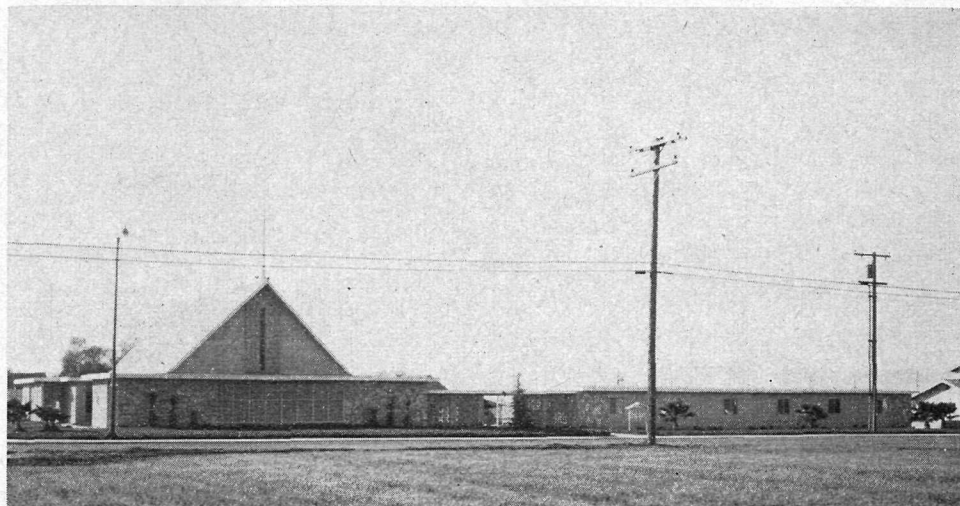
Joanne Martin, Elizabethtown, who spent last summer in Austria under the auspices of Operation Mobilization, shared pictures and experiences with the College and Career Youth of the Lancaster congregation, Penna.



Mr. and Mrs. Van Buren Hilsher celebrated their Golden Wedding Anniversary on November 24, 1966, Thanksgiving Day, in the fellowship hall of the Elizabethtown Brethren in Christ Church.

The Hilshers are members of the Conoy congregation, where they have served in the office of deacon since 1937.

They have six daughters and one son: Naomi, wife of Daniel G. Engle, Milersville, Pa.; Ruth, wife of David R. Hoover, Pleasant Hill, Ohio; Anna Jean, wife of Dr. Lowell D. Mann, Bihar, India; Lois, wife of Joseph A. Brechbill, Palmyra, Pa.; Marian, wife of Dale L. Hershey, Troy, Ohio; J. Clair, Elizabethtown, Pa.; and Joyce, wife of Ronald L. Miller, Bloomington, Indiana.



On October 2, 1966, the Chino congregation dedicated a new Educational Wing, an addition to their church plant. The building, which is 22 feet by 100 feet, contains four classrooms and a two-room nursery unit, and is connected to the sanctuary, dedicated in 1963, by a covered breeze-way. Two of the classrooms open together to make one large room for group gatherings. The nursery pro-

CANADIAN CONFERENCE

Kindersley congregation, Saskatchewan, received three persons into church fellowship recently; five were baptized in the fall baptismal service. The showing of the film, Crisis in Decision, at the Kindersley church was well attended. Pastor Lorne Lichty served as vice-chairman of the Barry Moore Crusade in Greater Kindersley, January 17-22.

In the annual business meeting of the Falls View congregation, Ontario, Pastor Ross Nigh was asked to continue as pastor for another three year term. The congregation was pleased to note the activities of the Pioneer Girls, the Boy's Brigade and Christ's Crusaders. The Women's Missionary Society reported they had shipped overseas 61 bundles of new relief clothing, 600 pounds of used clothing and 40 quilts of varying sizes.

Rev. Elwood Flewelling was guest speaker for the annual Watchnight Service of the Stayner congregation, Ontario. Musical talent and visiting friends enhanced this service. Charles Rife served the congregation as evangelist, and participated in the Bible Conference and Love Feast service. Other speakers were Arthur Pye and John Arthur Brubaker. The Clark-Caverly trio, Kingston, Ontario, provided music. In the absence of Pastor Sheffer, Rev. MacKenzie, from the United Church, and John Patfield, layman from the Concord congregation, served the congregation.

Five babies were dedicated during the Sunday morning service, January 15, of the Cheapside congregation, Ontario. In the evening service Mildred Brillinger gave an illustrated talk about mission activities among the Navajos. One person was recently received into church membership.

CENTRAL CONFERENCE

The Phoneton congregation, Ohio, observed the Third Anniversary of the dedication of their church, Sunday morning, January 15. The service included the dedication of newly purchased hymnals, "Hymns for Worship." Donald and Ruth Freed, Nappanee Indiana, were guest music leaders. Four persons were received into church membership. In the eve-

vides facilities for toddlers and crib babies.

Built by donated labor, the building was started in April and completed in September. The approximate cost, \$15,000.00 The congregation contributed more than \$5,000.00 before dedication.

Bishop Alvin C. Burkholder and Pastor Charles Rickel led in the service of dedication.

ning service, the Dayton congregation joined in a baptismal service when five persons were baptized.

Three persons were received into church membership by the Dayton congregation, Ohio, Sunday morning, January 22.

The Valley Chapel congregation, Ohio, used the film, "Back from Bedlam," in a recent Sunday evening service. This story was filmed at the Oaklawn Psychiatric Center, Elkhart, Indiana.

The Messiah College basketball team and cheerleaders were guests in the homes of the Amherst congregation, Ohio, when they participated in the Malone College Basketball Tournament, January 27 and 28.

Rev. Paul M. Brenneman, pastor of the United Missionary Church of North Elkhart, was guest speaker on January 23, for the Locke Village Sunday School Banquet held in Nappanee, Indiana. Other guests were Rev. and Mrs. David Wenger and Mr. and Mrs. Owen Stump of Union Grove Brethren in Christ Church.

PACIFIC CONFERENCE

Thirty young people and their high school supervisors from the Upland congregation, Calif., held their annual Winter Retreat at Mile High Pines, east of San Bernardino. Under the direction of Curtis Byer, the young people enjoyed hiking, recreation, and a number of discussion activities. Curtis and Violet Nissly, a local couple appointed as missionaries to Africa, gave testimonies about God's calling them to mission service. Pastor Smith led the young people in a discussion of the uniqueness of salvation through Jesus Christ. Sunday morning the teenagers participated in their own worship service; their Sunday school study was taught by Mrs. William Boyer. They returned to Upland Sunday afternoon and reported on this challenging week-end in the evening service.

REVIVAL SERVICES

Joseph VanderVeer at Orlando, Florida, February 26-March 5.

Births

DALTON—Wilma Katharine, born January 1, 1967, to Mr. and Mrs. Cecil J. Dalton, Bethel congregation, Virginia.

DEHN—Richard William, born January 14, 1967, to Mr. and Mrs. Robert Dehn, Clarence Center congregation, New York.

HORST—Bruce Eugene, born January 9, 1967, to Mr. and Mrs. Maurice L. Horst, Chambersburg congregation, Penna.

KARPER—Matthew Allan, born December 31, 1966, to Mr. and Mrs. Luther Karper, Mt. Rock congregation, Penna.

OLIVER—Nelson Eugene, born December 24, 1966, to Mr. and Mrs. M. E. Oliver, Montgomery congregation, Penna.

PARR—Ray Scott, born January 13, 1967, to Mr. and Mrs. Frank Parr, Skyline View congregation, Penna.

PINE—Janet Lorraine, born November 10, 1966, to Mr. and Mrs. Charles Pine, Mt. Tabor congregation, Penna.

SHANTZ—Carolyn Joy, born to Mr. and Mrs. Keith Shantz, Kindersley, Saskatchewan.

WINFIELD—Gregory Kenneth Paul, born December 15, 1966, to Mr. and Mrs. Kenneth Winfield, Falls View congregation, Ontario.

Weddings

BATES-BRAUEN—Miss Mary Lou Brauen, daughter of Mr. and Mrs. Fred Brauen, Clarence, New York, became the bride of Mr. William Bates, son of Mr. and Mrs. James Bates, Hershey, Pennsylvania. The ceremony was performed at the Paxtang Manor Bible Chapel, Harrisburg, Pennsylvania, January 14, 1967.

BURKHOLDER-ARNOLD — Miss Linda Ruth Arnold, daughter of Mr. and Mrs. Harold Arnold, Shippensburg, Pennsylvania, was united in marriage to Mr. Wade G. Burkholder, son of Mr. Wade Burkholder and the late Anna Mae Burkholder, Greencastle. The ceremony was performed September 10, 1966, by the Rev. Dr. Edward P. Turnbach, assisted by Rev. Paul Hess.

KOSSER-NIX—Mrs. Anna Mae Nix and Mr. Arthur Koser were united in marriage December 17, 1966, in the Mt. Pleasant Brethren in Christ Church. Pastor Earl Martin officiated.

LEVINSON-CONATSER — Miss Joyce Conatser, daughter of Mr. and Mrs. Lester Smith, Dayton, Ohio, became the bride of Mr. Thomas Levinson, son of Mr. and Mrs. Sidney Levinson, Dayton, December 31, 1966, in the Dayton Brethren in Christ Church. The ceremony was performed by Pastor Clarence Brubaker.

POUND-WALKER—Miss Darla Walker, daughter of Mr. and Mrs. Harold Walker, Sr., Dayton, Ohio, became the bride of Mr. Albert Pound, son of Mrs. Eileen Pound, Dayton, January 21, 1967, in the Dayton Brethren in Christ Church. Pastor Clarence Brubaker officiated.

THRUSH-MITCHELL—Miss Mary Ann Mitchell, daughter of Mr. and Mrs. Mac L. Hoover, Shippensburg, Pennsylvania, became the bride of Mr. John Henry Thrush, son of Mr. and Mrs. John Thrush, Shippensburg. The ceremony was performed December 3, 1966, in the Air Hill Brethren in Christ Church by Pastor Harry Bert.

VARNER-PIPER—Miss Karen Piper, daughter of Mr. and Mrs. Paul Piper, Shippensburg, Pennsylvania, became the bride of Mr. Gerald Varner, son of Mr. and Mrs. Larry Varner, Shippensburg, September 25, 1966. The ceremony was performed by Pastor Harry Bert in the Mt. Rock Brethren in Christ Church.

WEBB-THORNBURG — Miss Janet Thornburg, daughter of Mr. and Mrs. William Thornburg, Springfield, Ohio, became the bride of Mr. David Webb, son of Mr. and Mrs. Elmer Webb, Springfield, January 14, 1967. The ceremony was performed in the Brethren in Christ church, Springfield, Pastor Abraham Becker officiating.

Obituaries

CLIMENHAGA—Mrs. Marie Beam Climenhaga was born March 14, 1880, and passed away December 19, 1966. She became a member of the Brethren in Christ church in 1902. In 1905 she was united in marriage to Jesse Louis Climenhaga, who predeceased her in 1934.

She is survived by three sons: Claude, Fort Erie, Ontario; Louis and Cecil, Stevensville, Ontario; and two daughters: Mrs. Margaret Winger, Buffalo, New York; and Mrs. Elsie Jenkins, Niagara Falls, Ontario. Fourteen grandchildren, six great grandchildren and one sister also survive.

Funeral services were held in the Bertie Brethren in Christ Church with Rev. Roy Sider officiating, assisted by Rev. William Charlton. Interment was in the adjoining cemetery.

HITTLE—Pearl Mae Hittle was born in Darke County, Ohio, June 29, 1884, and passed away at the Valley Chapel Memorial Home, near Canton, Ohio, November 9, 1966. The youngest of six children, she was born into a Christian home and became a Christian early in life. An especially cherished incident of her childhood was the visit of an angel in her home while her parents were attending revival meetings.

With the help of Rev. and Mrs. Ohmer Herr she entered Valley Chapel Memorial home in March 1950. In July 1950 she was baptized and received into the Brethren in Christ church.

She was the last of her immediate family. A sister-in-law, nieces and nephews survive.

Funeral services were conducted at the Oliver Funeral Home in Ansonia, Ohio, with Rev. Ohmer U. Herr in charge, assisted by Rev. Orrus Moore, Bishop Henry Heisey, Bishop W. H. Boyer and Rev. Poe. Interment was in the Webster cemetery, near Rossburg, Ohio.

KINZIE—Carrie Lee Miller Kinzie was born December 30, 1886, near Taylorsburg, Ohio, and passed away, after a long illness, at Good Samaritan Hospital, Dayton, January 16, 1967. She was united in marriage in 1914 to Glen R. Kinzie, and together they celebrated their Golden Wedding anniversary in 1964. Her oldest child, Kenneth, predeceased her in 1944, a casualty of World War II.

She was converted at the Dayton Brethren in Christ Mission, was baptized, and united with the church in 1922.

Besides her husband, she is survived by two daughters: Mrs. Marjorie Smith, Dayton; and Mrs. Elizabeth Miller, Ontario, California. Eight grandchildren, one great-grandson, and two sisters also survive.

Funeral services were conducted at the Baker Funeral Home with Bishop W. H. Boyer officiating, assisted by Rev. William Engle. Interment was in the Fairview cemetery.

WENGER—Milton R. Wenger, age 68, Greencastle, Pennsylvania, died October 20, 1966, at his home. He was a member of the Antrim Brethren in Christ Church and served his home congregation as deacon from 1944 to 1963.

He is survived by his wife, Mrs. Alma Byers Wenger; four sons: Alfred M., Waynesboro, Penna.; Rev. J. Ralph, Joel L., and Ray A., all of Greencastle; and five daughters: Miss Abbie J. Wenger, Kauffman Station, Penna.; Mrs. James Leshner, Collegeville, Pa.; Mrs. Eugene C. Gorman, Waynesboro, Pa.; Mrs. Henry Sasse, Hagerstown, Md.; and Mrs. Luke Horst, Big Spring, Md. Also surviving are four brothers: Walter, Frank, John and Christ Wenger, all of Chambersburg, Penna.; two sisters, Mrs. Paul Wenger and Mrs. Frank Wingert, both of Chambersburg, and eleven grandchildren.

Funeral services were held in the Antrim Brethren in Christ Church with Rev. Harvey B. Musser and Rev. Joel Carlson officiating. Burial was in the Air Hill cemetery, near Culbertson, Penna.

News Items

McIntire Reverses Challenge to Debate NCC

Carl McIntire, archeritic of the National Council of Churches, the Russian Orthodox Church, the Roman Catholic Church, the Pacifist Brethren and Mennonites, ecumenism, civil rights, and most any other movement with views running counter to his own, issued an appeal in Harrisburg, Pa. He challenged anyone to debate him on the issue of the National Council of Churches against which he has waged a relentless war on his 20th Century Reformation Hour and also through his newspaper, *The Christian Beacon*.

In good faith, Samuel Youse, a Lutheran layman and Ephrata radio station manager, responded to the challenge. He recruited a seminary professor and two local pastors to debate with Mr. McIntire and any two other of his own choosing.

The program, intended for a "full and free airing of the vital issues by people of a variety of views," was to be scheduled at a time selected by Mr. McIntire, over WSGA's "Live Mike" series. Last spring Mr. McIntire indicated he was too involved to appear with a group. In the months following, Mr. Youse continued to press Mr. McIntire. He set up two hours of prime radio time for the encounter. Finally, Mr. McIntire responded that, although he would gladly appear alone, "because of pressing duties" he had no time for the full and frank discussion offered.

World Vision Names Larry Ward to New Post

Dr. Bob Pierce, president of World Vision International, has announced the appointment of Larry Ward as the organization's executive vice president/overseas director. Establishing himself as a qualified journalist, Ward joined the World Vision staff in April, 1957. As vice president (information) and later as presidential associate, he toured more than 40 countries and spends the major portion of his time overseas.

Other members of the World Vision executive staff are Dr. Ted W. Engstrom, executive vice president, and Dr. Paul S. Rees, vice president at large and editor of *World Vision Magazine*.

Silver Anniversary Convention Announced by N.A.E.

The National Association of Evangelicals will mark 25 years of service to American evangelical Protestantism with a silver anniversary convention at the Statler-Hilton in Los Angeles, April 4-6.

With the theme, Evangelical Certainty in a World of Confusion, the conclave is expected to attract 1500 key evangelical leaders to consider the major church issues of today's world.

Dr. Billy Graham will address the 25th Anniversary Dinner on April 6.

Past president of the Association will participate in the discussions.

A full schedule of seminars and workshops for all church leadership has been arranged by the Association's commissions and affiliated organizations.

In early November of last year, NAE's Silver Anniversary Committee announced a Year of Evangelism, April to April, 1967-68, calling on its two-and-a-half million members to engage in an active outreach with the gospel. The Nature of Evangelism is a major topic for discussion at the convention.

N.A.E.'s Climenhaga to Assume Denominational Post

Dr. Clyde W. Taylor, General Director for the National Association of Evangelicals, has

announced the resignation of the organization's executive director, Dr. Arthur M. Climenhaga.

Dr. Climenhaga returns to service with his denomination, the Brethren in Christ Church, where he will assume a major administrative position. A date for termination of responsibilities with the National Association of Evangelicals was not given.

Wesleyan Methodist and Pilgrim Holiness Churches Approve Merger

The General Superintendents of the Wesleyan Methodist and Pilgrim Holiness Churches announce that the merger of the denominations has been approved by more than the two-thirds majority vote required. The Pilgrim Holiness Church in its 1966 International Conference ratified the merger proposal by more than 75 per cent majority, and the General Conference of the Wesleyan Methodist Church gave it more than a 79 per cent majority. The vote of the Wesleyan Methodists on the conference and local church levels was virtually identical. The constitution of the Pilgrim Holiness Church gives full authority to the International Conference, therefore there were no votes taken on the district and local levels. The merged group will be called The Wesleyan Church.

The Pilgrim Holiness Church with headquarters in Indianapolis, and the Wesleyan Methodist Church with headquarters in Marion—both in Indiana—plan for the merging general conference to be convened June 25, 1968, in Anderson, Indiana.

Pennsylvania Churches Plan Day of Prayer for Peace

The Mennonite and Brethren in Christ Churches of Pennsylvania have designated Sunday, February 26, as a Day of Prayer for Peace.

Representatives of Mennonite groups and the Brethren in Christ met January 17 at Akron, Pennsylvania, to plan for this state-wide period of prayer and confession.

Although this special observance was prompted by the continuing, paralyzing war in Vietnam, the prayers for peace will focus on other areas of strife and potential conflict as well—the Middle East, China, etc.

Many Christians have serious questions about demonstrations and other overt forms of protesting the war. The day of prayer was conceived as an appropriate alternative.

A telegram will be sent to President Johnson, informing him of the special prayer emphasis. It is not the intention of the participating churches, however, to use the day of prayer as a technique for drawing attention to themselves. "Our purpose is to lay the importance of prayer on the hearts of our people," said one of the representatives.

Each of the conferences will initiate its own plans for the day's activities. Pastors will be encouraged to emphasize peace and prayer in their worship services that morning.

In the afternoon informational and inspirational rallies, supported by all the participating congregations in a given region, will be held in areas where there are heavier concentrations of Mennonites and Brethren in Christ. And in the evening, each of the congregations will meet separately for prayer.

The day of prayer for peace is being scheduled in addition to the regular World Day of Prayer, February 10, which has a much broader emphasis. Most Mennonite and Brethren in Christ churches will be participating actively in both. And they are inviting all other churches in their communities to join them in their special meetings February 26.

Family Leaves All—Literally—to Follow Christ

A 50-year-old building inspector in a Minneapolis suburb is selling his two houses and all possessions so he and his wife can take a non-salaried position with a missionary training organization.

Richard E. Heyer, and his wife Ethel, will donate the money to the Bethany Fellowship, Inc., a communal-type group in Bloomington, Minn., which operates the independent Lutheran missionary training organization.

The Heyers have two sons in the missionary school and a third plans to enter after high school graduation in June.

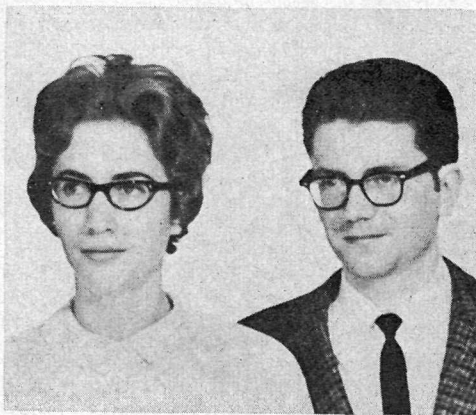
The Heyers' oldest son, Robert (20), a senior at Bethany, expects to work with juvenile delinquents in New York under the auspices of Teen Challenge.

Book Review

Paul W. Worcester, *The Master Key, The Story of the Hephzibah Faith Missionary Association*. Kansas City, Missouri: Nazarene Publishing House, 1966.

Paul Worcester (grandson of the founder of the Association and son of one of its leading men) is to be commended for writing this popularly written history of the Hephzibah Faith Missionary Association. Oldsters will remember and youngsters need to be informed that the H. F. M. A. played a significant role in the Brethren acceptance of Wesleyan holiness and foreign missions. The booklet makes several references to the Brethren in Christ and to members of the Brethren Church. Thus recounted are the first contacts between the H. F. M. A. and the Brethren in Christ. Some of the Brethren mentioned in the book are D. W. Zook, Mr. and Mrs. Eber Zook, Jerry Long, Mary Long, Mr. and Mrs. Josiah Martin, J. M. Zook and Ira Eisenhower. Those interested in securing copies of this new work may order them from Paul W. Worcester, Tabor, Iowa.

Martin H. Schrag



Mr. and Mrs. Jack Wolgemuth Join Service Program in the Congo

Mr. and Mrs. Jack Wolgemuth of Mount Joy, Pennsylvania, have begun a 27-month service assignment in the Congo under the Mennonite Central Committee, a church relief and service agency with an international program.

Both will work in a hospital in the Congo. Mr. Wolgemuth graduated from Elizabethtown College; Mrs. Wolgemuth from Millersville State College.

They are the children of Mr. and Mrs. J. Musser Wolgemuth of Mount Joy and Mr. and Mrs. John H. Engle of Palmyra. Both are members of the Palmyra Brethren in Christ Church.

Annual Meeting Sees Active Year Ahead

Representatives of ten Mennonite and Brethren in Christ conferences and MCC (Canada) at the Mennonite Central Committee's annual meeting in Chicago January 20 and 21 approved a cash budget totaling \$1,840,000 for 1967.

The bulk of the budget, \$1,430,000 is designated for overseas programs. The rest covers the Voluntary Service and Peace Section work in Canada and the United States, disaster service and mental health services coordination, and administration.

The 28-member committee also approved the following program projections for the coming year:

Overseas Services

- *to make \$35,000 or more available for emergency famine assistance in India, and to recruit a well-drilling team for that country;

- *to expand the number of Pax positions in the Congo by 15 to make possible the launching of an education-service program by mid-1967 in cooperation with the Council of Mennonite Colleges;

- *to find creative ways of relating to the Kimbanguists, an indigenous Christian movement in the Congo without organic ties to any foreign church;

- *to start additional service projects for refugees and other needy persons in five Vietnamese communities;

- *to make a study of the economic situation in the area where the Indonesian Mennonite churches are located and to begin an economic development program if the study recommends this course of action;

- *to enter Madagascar for the first time with two Paxmen who will be assigned to an agricultural training center operated by the island nation's Protestant Council;

- *to place 45 additional teachers in Africa during the year;

- *to cooperate closely with the General Conference Board of Missions in the development of mission programs in Bolivia and Korea;

- *to discontinue the Food for Peace flour distribution program in Jordan on June 30, 1967; and

- *to ship 2,500,000 pounds of gifts-in-kind contributed by the constituent churches to overseas areas of need.

Voluntary Service

- *to expand involvement in city projects, such as Atlanta and Cincinnati;

- *to enlarge community development projects in Appalachia;

- *to increase the number of MCC teachers in Newfoundland schools; and

- *to strengthen ties with mission agencies in Haiti, along the lines begun in 1966.

Peace Section

- *to help the Mennonite Christian Service Fellowship of India to hold two special conferences, one for missionaries and the other for young people, under the leadership of Norman Kraus;

- *to arrange a seminar at Eastern Mennonite College for evangelical leaders on the subject of the relationship of the missionary outreach of the church to its stand on peace;

- *to prepare for publication in paper back format a manuscript describing the Mennonite position on war and peace in language that will appeal to the average-educated Christian reader; and

- *to help local congregations with their peace education efforts. (The peace team idea is being considered as a possibility.)

Disaster Service

- *to provide MDS members with opportunities to express themselves more often in non-physical work;

- *to begin including women as full-fledged members of the regular disaster service organization; and

- *to keep the units' readiness to respond sharp by keeping the members continuously aware of the individual needs of brothers, neighbors, fellow citizens, and even enemies.

Mental Health Services

- *to provide greater assistance to families with retarded children by assembling a roster of national and local organizations concerned with this problem, by recommending literature that may be useful to families and churches, and by administering summer camps for the retarded and their families;

- *to continue to expand the five MMHS psychiatric centers' preventive efforts by working with schools, courts, and pastors; and

- *to encourage each of the psychiatric centers to subject its programs and goals to self-study and self-evaluation.

Issues

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was carefully scrutinized after its first year of operation. MCC administers this program which has a \$480,000 budget for 1967—\$72,000 coming from MCC—and 64 North American and 28 national workers serving in Vietnam.

The committee unanimously supported this unique working relationship. Several members cautioned, however, that although they favor it as an emergency measure, it should not be assumed that this would be a long-term arrangement.

Rollin Rheinheimer, general manager of Menno Travel Service, reported a \$10,000 deficit for 1966, and urged MCC to take its relationship to the travel agency more seriously. Its most urgent problem is lack of sufficient operating capital.

Guests

Fred Newkirk of the Oregon Yearly Meeting of Friends and Frank Hutchison of Church World Service brought greetings from their respective organizations. The 6,000-member Oregon Friends group sent four Paxmen out under MCC in 1966. Three went to Vietnam and one to Bolivia.

C. J. Dyck of the Mennonite World Conference Presidium reported on preparations for the Amsterdam Conference in July. Registrations from North America have already passed 1,000. Fifty delegates from the churches in new nations are anticipated.

Other guests included the following MCC workers: Anne Warkentin, on furlough from Indonesia; Carolyn Nyce, home briefly from Vietnam; John R. Schmidt, M.D., from Paraguay; and Jake Friesen, a VSer serving near Canton, Miss.

New Members

Six new members were appointed to MCC by the constituent groups during the past year. Five were able to attend this year's meeting. They were Ronald Lofthouse, Saskatoon, Sask., and Aaron Klassen, Kitchener, Ont., MCC (Canada); H. H. Dick, Shafter, Calif., and J. A. Froese, Mt. Lake, Minn., Mennonite Brethren; and K. B. Hoover, Brethren in Christ. Absent was C. Wilbert Loewen of the Evangelical Mennonite Brethren.

H. H. Dick was elected to the executive committee, succeeding Waldo Hiebert. The other members of the executive committee were reelected: C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman; Atlee Beechy, assistant secretary; H. Ernest Bennett, and David P. Neufeld.

William T. Snyder was reelected executive secretary-treasurer.

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